

# THE LITTLE UNITY.

—\* FENDER, \* TRUSTY \* AND \* TRUE. \*—

VOL. II.

CHICAGO, JANUARY 16, 1883.

No. 22.

## THE WINTER SNOW.

Snow to the grasses, snow to the trees,  
Snow like star showers thrown on the breeze.  
Snow like white blossoms flung from the skies,  
Now kissing our cheek as onward it flies,  
Now upward borne on the wild tempest's wing,  
Now melting in the air like foam on a river,  
Now swelling the tide of some crystal spring,  
That flows to the ocean that floweth forever.

## WATER CHIMNEYS.

C. H. CLARKE.

A naturalist who spent some time in Southern Brazil—in fact he may be there now for aught that I know to the contrary—has written a very interesting account of the different kinds of caddis-worms which he found there. He describes the cases of about thirty species, and I will give you some of the most interesting of these descriptions.

The larva of one species lives in sticks of wood, which it hollows out in convenient lengths, and then cuts away a semi-circular piece from the under side of the mouth end, so that the upper side projects, protecting the larva when crawling about. For further security a small stone is fastened to the projecting dorsal side, which closes the entrance when the larva retires into its case. Near the rear end of its boring, the larva gnaws a small hole through the wall of the stick, for the free exit of the water which he has breathed. Sometimes these larvæ find a hollow stick of suitable size for their habitation, and they wisely take possession of it, knowing that it will save them a great deal of work, to have their house thus already prepared. But they are not quite bright enough to see that the water can pass freely through this hollow stick, and they take the trouble to gnaw a very unnecessary hole through its side wall.

Another kind of caddis-worm builds a portable case of little stones. The case is of an oval shape and alike at each end. It has a flat bottom, in either end of which is an opening. As these two doors are against the stone on which the case rests, contrivances are necessary to admit a fresh current of water. One species does this by leaving small passages between the stones in the roof of its house. But a more enterprising species builds in the centre of its roof an upright cylindrical chimney made of grains of sand, whose height sometimes equals or even exceeds the whole length of his house. When these larvæ are about to become quiescent, they remove both the chimney and the floor of their house, and fix the borders of the vault firmly to the stone on which they live.

Another kind of caddis-worm, quite a distant connection of the above species, builds a house with two chimneys, and these houses, like the former, often form large villages of a rather picturesque aspect at the bottom of the water. They are, however, composed of vegetable bits instead of

stones, and are strongly compressed, opening only with a narrow slit at each end. The chimneys are short and cylindrical, and are of the greatest advantage to their builders. Other larvæ which live in cases opening only by a slit at each end have to work very hard, waving the body constantly, in order to keep up a fresh current of water, but those that live in the chimneyed houses are able to remain motionless for a long time together, the water necessary for respiration having free access through the chimneys.

I ought to mention that caddises are sometimes called *trichoptera*, or "hairy-winged," and sometimes *phryganidae*. Whenever you meet with either of these words, you will do well to see if there is not something interesting related of these curious creatures.

## WORDS.

KATE GANNETT WELLS.

Do children often think about the origin of words? You know what fun it is when you begin to study Latin and Greek, to find that these two languages explain the meaning of so many words without the trouble of looking in the dictionary. So you can often guess what English words mean by their derivation. Let us look at some words.

Boys are always calling things "abominable," and yet the word tells you a great deal about belief in omens—*ab, omen*; some boy, centuries ago, must have changed its meaning. Our word "quandary" comes from the French *qu'en dirai-je*. "Saunterer" once meant a pilgrim to *La Sainte Terre* (the Holy Land); now the word means a lazy fellow, who would hardly take the trouble to be a crusader. "Helter skelter" comes from the French *hilariter et celeriter*. And what is "topsy turvy"? a contraction of *top side 't other way*. The word "humbug," ages ago, meant a piece of news from Hamburg; so it was rather a compliment to be called a humbug. Is it now? Perhaps sarcasm was intended in the word "parlor," from the French *parler*, to talk.

Nicknames often cling to a person. General Scott, in a presidential campaign, began a speech by saying that he had taken a hasty plate of soup in order to come and speak to the audience, and he was afterwards always known as "a hasty plate of soup." Don't you hope it was not very hot? Keats, the poet, was called "Junkets," because he loved fun. The word "Dominicans" (a kind of priests), meant dogs of the Lord—*domini canes*, for they barked at heresy. The word "dunce" first meant a follower of Duns Scotus, a Scotch preacher.

Some people exaggerate and say, "It is as dark as Egypt." Do they refer to the Egyptian plague of darkness, related in the Bible? They talk about a "hurricane," when only a wind is blowing; and say "they were up to their knees in mud," when only the tops of their boots were wet.

When words are tied up in a dictionary they are of little use, but when Ned and Susie use them in abuse of their



playfellows, they become living things, and are as necessary as thought. A right word in a right place cannot be changed any more than a perfect law. A lesson on definitions is a capital exercise and amusement. If one learned to describe exactly, one could not make the mistake committed by forty members of the French academy, who described a crab as a small red fish which walks backward.

"Perfect," said Cuvier, when asked about its correctness, "only the crab is not a fish, is not red, and does not walk backward."

The writing of compositions or abstracts helps in understanding the importance of words. Try to define a word, to tell what it means, and then you will know whether you are using the right word. What is the use of ideas without words? Children say, "Oh, we have got the idea, but we don't know how to express it." Have they got it, after all? It takes time to write anything well. Virgil spent eleven years on the *Æneid*, and then planned to take three more years for its revision, but dying before he had finished it, left word to have it burned.

Well-educated people are always known by their avoidance of slang, and one can be very funny without using it. There are some expressions which are national, like "go ahead," "all right," but they are not elegant. The kind of words used, always indicates the kind of person talking. If you look at words as at puzzles, and see how they fit into each other, you will use that which fits best.

Do you know what is a synonyme? It is any one word which will answer for another. No word can exactly, but it is quite a merry game to take a sentence and then substitute other words for those employed, and when a good many are thus changed, you will be surprised to find how different is the sense, and yet you would have said that each substituted word was as good as the original.

This choice of arrangement of words constitutes *style*. Watch your playmates, and you will see that each has a style of his own, just as have authors. Some use a great deal of slang, others use big words, and others short, simple ones. Behind all words lies the power of thinking and of character. Be more than your words are, and then they will be effective and truthful.

And now, after talking against slang, I'll tell you a word that grew out of a slang term, the common word *schooner*. When such a vessel was launched for the first time, in 1713, some one called out, "See how she scoons!" The builder cried, "And a schooner let her be." Gradually the letter *h* was inserted in the word; and that is the way all girls spell it when they have to make more than one sail for their brothers' boats.

A few days ago a little child gave expression to an old story in the following manner: It seems that the little fellow had discovered a bee crawling upon his hand. Finally the bee stopped for a moment, and, after remaining stationary for an instant, stung the little fellow. When the cry of pain was over, the little child said to his mamma that he didn't care for the bee's walking about on him, but he didn't like his sitting down on him.—*Dayton Journal*.

Two things a man should never be angry at—what he can help, and what he cannot help.

I recommend to you to take care of minutes, for hours will take care of themselves.—*Chesterfield*.

## THE LITTLE UNITY.

40 MADISON STREET, CHICAGO.

One copy, per year,	50 cents.
To subscribers for UNITY,	35 cents.
To Clubs or Sunday Schools,	25 cents.

ELLEN T. LEONARD, Editor.

*Departments.* Associate Editors:  
 WHAT TO SEE, - Miss Cora H. Clarke, Jamaica Plains, Boston, Mass.  
 WHAT TO DO, - - Mrs. K. G. Wells, 155 Boylston St., Boston, Mass.  
*Communications for the Editor to be sent to Hyde Park, Ill.; for the Departments, as above.*

Entered at the Chicago Post Office as second-class matter.

If by any mistake our readers do not receive regularly their copy, or full number of copies, of *LITTLE UNITY*, please send a postal to that name, at 40 Madison St., Chicago, giving your address and telling what number you have missed, and it shall be re-mailed to you.

"I was just as willing to help them in their fair as she was," said one school-girl to another; "but things didn't, somehow, go right when I started to do anything. I wonder how it is that Julia always sees the best way so quickly, and keeps everything going? Mother says if one is only *willing* she can do most anything."

Just here they came in at the gate in front of the house where she lived, and her mother looked up from a flower-bed where plants were being taken up and potted for winter blooming, and said:

"Yes; but that wasn't all of it. You must be *actively* willing, not passively, in order to accomplish anything. The word 'willing' seems now to mean merely holding no objection; but I think originally it must have meant to be in the act of willing that such a thing should come to pass. You see the difference? This is active or positive; the other is passive or negative. If your mind had been actively employed in willing that the fair should be a success, you would have been thinking of this and that plan to make it so, and then putting the plans to work. Even active willingness is not everything toward success; but it's an excellent foundation, because it will urge you on to the rest, viz.: information, knowledge—by experience—and faculty, so far as the capacities within you will allow."

Did you ever get very much perplexed because some person or playmate, whom you really respected, told you it was right for you to do a certain thing, and you did not think so at all yourself? Then again: when you were doubtful yourself, did it ever happen that you remembered how your Sunday-school teacher had taught you that one way was wrong, and yet you knew your father or mother, or some one whom you were in the habit of obeying, did, quite generally, the other way? How could you reconcile this? It is a hard question, and as it is not only hard now, but will be for a long time after you are not expected to obey any one, but the law of right within you, take it to your hearts and think about it often, and be learning to form your own judgments now, while you yet may have the help of those who are older and wiser. The truth of it is, that about the only difference between old folks and yourselves, lies in the fact that they are grown up and you are not. It isn't that they are no longer children, that they no longer have to keep trying. They have lived a little longer



than you, and know a little more about the world and its ways. They learned by trying, this way and that, noticing and remembering results, and so ought you.

Two little girls playing family life with their dolls one day, were puzzled just in this way—the last of the two mentioned above. One of them decided it by saying, “Well, anyway, whatever mama and papa do is right, *if it is wrong!*” There is a hint on both sides of this story; first, for the older ones to never drop out of the habit of trying, and for all to learn to form each his own judgment for himself.

#### TO A FIELD MOUSE.

While Burns was ploughing one day, the nest of a little mouse was broken into. Following are some verses from a poem he wrote about it.

Wee, sleekit, cow'rin', tim'rous beastie,  
Oh, what a panic's in thy breastie!  
Thou need na start awa' sae hasty,  
Wi' bick'rin' brattle!\*  
I wad be laith to rin an' chase thee  
Wi' murd'rin' pattle! †

I'm truly sorry man's dominion  
Has broken Nature's social union,  
An' justifies that ill opinion  
Which makes thee startle  
At me, thy poor earth-born companion,  
An' fellow-mortal!

Thou saw the fields laid bare an' waste  
And weary winter comin' fast,  
And cozie here, beneath the blast,  
Thou thought to dwell,  
Till, crash! the cruel coultter pass'd  
Out thro' thy cell.

But, Mousie, thou art no thy lane, ‡  
In proving foresight may be vain:  
The best laid schemes o' mice an' men  
Gang aft a-gley,  
And lea'e us naught but grief an' pain,  
For promised joy.

—Burns.

\* A short race. † Plough staff. ‡ Not alone.

#### WHAT TO READ.

THE UNENDING GENESIS. H. M. Simmons. Published by the College Book Co., Chicago. Price 50 cents.

This little book has been already briefly mentioned in these columns, and those who have been familiar with the Sunday-school department of this paper, know the substance of its pages. It has, in republishing, received some few alterations and finishing touches by the author, making it more perfect and complete than it was in the form of Sunday-school lessons. To those who have no acquaintance with it, we would say that it is the story of the Creation told anew; not only by the increasing light of the science of to-day, but by that greater reverence and love for all growth and life, which is the inheritance of truth-seeking generations. It is not alone the story of that creation centuries ago, of which we read in Genesis, but it is that of unceasing creation going on all about us, to-day, now, and ever since that time, and which will go on indefinitely beyond all thought possible for us to reach. It is told so simply that any child can understand it, with the mother's help, and both will feel the charm and truth of its word-pictures.

OUR BOYS IN INDIA. By Harry W. French. Boston: Lee & Shepard. Chicago: Jansen, McClurg & Co. 1883. \$1.75.

The paper, print and illustrations of this book are admirable, and its matter is in no way inferior to its externals. There is no dreary descriptive preamble, so utterly unappreciated by the boyish mind; but the story opens at once in a delightfully thrilling manner, with the abduction of a six-year-old boy; and the novelty of the plot is that he is immediately traced to India, and on his track immediately starts a Mr. Richard Raymond, who had just returned to this country after a twenty years' residence there, and who, in the mysterious way known only to story tellers, had during that time become acquainted with every detail of Indian history, and intimate with every native of any rank, from royalty down. This individual had reasons of his own for wishing to find the abductor, and sufficient knowledge of his former life to have him completely in his power if found. An older brother of the little fellow who was stolen accompanied Raymond. Ultimately the lost boy is found and returned unharmed to his family. The story of his wanderings with, and love for, a noted chief of the Sepoy rebellion upon whose head a price was set, and into whose hands little Paul soon fell, is very prettily told. So much for the plot, which is not more interesting than the author has contrived to make the account of the sights of India and of the manners and customs of the people, with which he has interwoven many of the ancient traditions of the country. It seems to us, though we confess to little real knowledge of the subject, to give a very impartial account of the natives, and certainly a very liberal spirit toward their religious superstitions is shown. We are sorry that Raymond began his career by running away to sea, but then the abductor of the boy ran away with him. And as the latter died a violent death, leaving behind him only the memory of a rascal of the deepest dye—it could not have been the running away that raised the former to honor and wealth. That fact being proved, we can heartily recommend the book, quite sure that once begun it will not be left unfinished by any child.

L. F. F.

#### AN OLD SAYING.

Plutarch, in his “Life of Agesilaus, King of Sparta,” gives us the original of a quaint and familiar expression.

On a certain occasion, an ambassador from Epirus, on a diplomatic mission, was shown by the king over his capital. The ambassador knew of the monarch's fame,—knew that, only nominally king of Sparta, he was ruler of Greece; and he had looked to see massive walls rearing aloft their embattled towers for the defence of the town, but he found nothing of the kind. He marvelled much at this, and spoke of it to the king.

“Sire,” he said, “I have visited most of the principal towns, and I find no walls reared for defence. Why is this?”

“Indeed, Sir Ambassador,” replied Agesilaus, “thou canst not have looked carefully. Come with me to-morrow morning, and I will show you the walls of Sparta.”

Accordingly, on the following morning, the king led his guest out upon the plain where his army was drawn up in full array; and, pointing proudly to the serried hosts, he said, “There thou beholdest the walls of Sparta,—ten thousand men, and every man a brick!”—*E. S. Visitor.*



## The Sunday-School.

### THE CHILDHOOD OF ISRAEL;

OR, EARLY BIBLE LESSONS.

#### LESSON III.—JANUARY 21, 1883.

Subject.--Hebrew Origin; or Nomadic Life and The Patriarchs.

PREPARATORY BIBLE READINGS.—Genesis, xii to xxxvii.

#### I. The Evolution of Society.

1. *Hunters and Wild-Fruit Eaters.*—The Stone Age.—Dwelling in Caves and other Natural Shelters. No Government.

2. *Herdsmen.*—Bronze Age and Beginning of Iron Age. Tent-Dwellers. Patriarchal or "Sheik" Government.

3. *Agriculturists.*—House-Builders. Monarchical and other Governments.

#### II. The Hebrew Patriarchs. Who Were They?

Abraham.

HAGAR.	SARAH.	KETURAH.
ISHMAEL. <i>Arabs.</i>	ISAAC. <i>REBEKAH.</i>	<i>Keturites.</i> Eastern Asia.
JACOB.		
ESAU. <i>Edomites.</i>	LEAH.	ZILPAH.
	RACHEL.	BILHAH.
Mt. Seir.		
1. Reuben.	7. Gad.	12. JOSEPH.
2. Simeon.	8. Asher	13. Benjamin.
3. Levi.		5. Dan.
4. Judah.		6. Naphtali.
9. Isaacar.		
10. Zebulun.		
11. Dinah.		

#### III. Legendary; or The History Back of History.

1. *Legends of Migrations.*—From Where? Ethnology of the Hebrews. Real Estate Investments—The Burial Ground of Macpelah. The Shechem Farm.

2. *Legends of Religion.*—Jehovah walking with Abraham. Traces of Human Sacrifice. Isaac's Escape. Fate of Lot's Wife. Monotheism.—See Koran's *Sura*, VI. Jacob's Bethel. Jacob's Peniel.

3. *Domestic Legends.*—Plurality of Wives.—Hagar and Ishmael. The Twins. The Birthright. Domestic Treachery in the Homes of Isaac and Jacob.

#### IV. Home Study.

4. Where did Abraham start from? What is the Bible Story upon which "Nearer, My God, to Thee," is founded? What is the meaning of the words *Abram* and *Abraham*?

#### LESSON IV.—JANUARY 28, 1883.

Subject.--The Land of Egypt; or The Nile and the Monuments.

#### I. Geography.

Peculiarities of the Nile Valley. How long? How wide? The Land of Goshen. The Delta.

#### II. The Antiquities of Egypt.

Pyramids. Tombs and Hieroglyphic Records.

#### III. The Religion of Egypt.

Theology.—Ritual and Sacerdotal Observances.

#### IV. Egypt's Contribution to the World.

To the Hebrews,—To the Greeks, etc.

#### V. Home Study.

Let each pupil be prepared to report at least one interesting fact concerning Ancient Egypt.

#### LESSON V.—FEBRUARY 4, 1883.

Subject.--Egyptian Episode; or Life under an Egyptian King.

PREPARATORY BIBLE READINGS.—Genesis, xxxvii to l.

#### I. The Story of Joseph.

The Slave.—His Promotion.

#### II. The Hebrew Tribes in Goshen.

Their Rank,—Their Suffering and Escape.

#### III. Extra-Biblical Evidence.

What is it?

"The appearance of Joseph in Egypt is the first distinct contact between sacred and secular history."—Dean Stanley's *"Jewish Church," Part I., Lect. iv., § 20.*

#### IV. For Home Study.

What is the Character of Joseph. What Dream Stories in this Lesson.

"Why do not teachers and scholars oftener read an entire book of the Bible at once, as they would read any other book?"

"One cannot get away from a book that has once been read. The companionship of thought is terribly close. One's friends one may evade, one's enemies one may avoid, but the written words, the unspoken thoughts that we have once admitted to the shrine of our minds, are there forever."

The faithful superintendent's work is not merely to make the Sunday-school successful now, but to lay plans for its success when he is gone. He will be watching among the young men for those who give evidence of aptitude for future superintendents, and have them quietly in training. He will be looking for those who will make good teachers, and contrive ways to stir them to ambition in that direction, and to train them for their work.—*W. Spring.*